Articles to be enquired of, within the Prouince of Canterburie, in the Metropoliticall visitation of the most reuerende father in God, Edmond Grindal Archbishop of Canterburie, Primate of all England, and Metropolitane.

In the xxii. yeere of the reigne of our most gracious souereigne Ladie Elizabeth, by the grace of God, Queene of England, Fraunce and Ireland, defender of the faith, &c.

Imprinted at London by Christopher Barker, Printer to the Queenes Maiestie.

1580.

Articles to be enquired of, within the Prouince of *Canterburie, &c.*

Hether Common prayer be sung or said, by your Person, Vicar, or Curate in your seuerall Churches or Chappels, distinctly and reuerently, and in such order as it is set foorth by the lawes of this Realme, without anykind of alteration, and at due and conuenient houres? & whether your Minister so turne himselfe, & stand in such place of your Church or Chauncel, as the people may best heare the same? And whether the holy Sacraments be likewise ministred reuerently in such maner, as by the Lawes of this Realme is appointed? and whether vpon Wednesdayes, and Fridayes, not being holydayes, the Letanie and other prayers appointed for the day, be said accordingly?

2 Whether you haue in your parish Churches & Chappels, all things necessarie and requisite for common prayer, and administration of the Sacraments, specially the Booke of Common prayer with the newe Kalender, a Psalter, the English Bible in the largest volume, the two Tomes of the Homilies, the Paraphrases of Erasmus translated into English, the table of the ten commandements, a conuenient Pulpit well placed, a comely and decent table, standing on a frame, for the holy Communion, with a fayre linnen cloth to lay vpon the same, and some couering of

Silke, Buckram, or other such like, for the cleane keeping thereof, a fayre and comely Communion cup of siluer, and a couer of siluer for the same, which may serue also for the ministration of the communion bread, a decent large surplesse with sleeues, a sure Cofer with two lockes and keyes for the keeping of the Register booke, and a strong chest or box for the almose of the poore, with three lockes and keyes to the same, and all other things necessarie in and to the premisses?

3 Whether the forme of commination against sinners, with certaine prayers following the same, set forth in the latter ende of the booke of common prayer, to be vsed at diuers times in ye yere, be by your Minister plainly and distinctly read in your Church or Chappell vnto the people, betweene the Letany, and the commemoration or ministration of the holy communion, three times at the least in the yere, that is to say for order sake, yerely vpon one of the three Sundayes next before Easter, for the first time: vpon one of the two Sundayes next before the feast of Pentecost for the second time: And for ye third time, vpon one of the two Sundayes next before the feast of the birth of our Lorde, ouer and besides the accustomed reading thereof vpon the first day of Lent?

4 Whether in your Churches and Chappels, all Altars be vtterly taken downe and cleane remooued, euen vnto the foundation, and the place where they stoode, paued, and the wall whereunto they ioyned, whited ouer, and made vniforme with the rest, so as no breach or rupture appeare? And whether your Roodlofts be taken downe, and altered so, that the vpper partes thereof with the soller or loft be quite taken downe vnto the crosse beame, and that the saide beame haue some conuenient creast put vpon the same?

5 Whether your Churches and Chappels with the Chauncels thereof be well and sufficiently repayred, and kept without abuse of any thing? And whether your Churchyardes be well fenced, and clenly kept? And if any part thereof be in decay, through whose default it is so?

6 Whether all & euery Antiphoners, Masse bookes, Graileis, Portesses, Processionals, Manualles, Legendaries, and all other

bookes

bookes of late belonging to your Churche or Chappell, which serued for the superstitious Latine seruice, be vtterly defaced, rent, and abolished? And if they be not, though whose default that is, and in whose keeping they remayne? And whether all Vestments, Albes, Tunicles, Stoles, Phanons, Pixes, Paxes, Handbelles, Sacringbelles, Censers, Chrismatories, Crosses, Cãdlestickes, Holy water stocks, Images, and such other reliques and monuments of superstition and Idolatrie be vtterly defaced, broken, and destroyed? And if not, where, and in whose custodie they remayne?

7 Whether your Person, Vicar, Curat, or minister, do weare any cope in your Parish Church or Chappel, or minister the holy Communion in any Chalice heretofore vsed at Masse, or in any prophane Cuppe or glasse, or vse at the ministration thereof any gestures, rites, or ceremonies, not appointed by ꝑ booke of Common prayer, as crossing or breathing ouer the sacramental bread, and wine, or shewing the same to the people to be worshipped and adored, or any such like, or vse any Oyle and Chrisme, Tapers, spattle, or any other Popish ceremonie in the ministration of the Sacrament of Baptisme?

8 Whether any holydayes or fasting dayes heretofore abrogated, or not appointed to be vsed as holy dayes, or fasting dayes, by the newe Kalender of the booke of Common prayer, be either proclaymed and bidden by your Person, Vicar, or Curate, or be superstiticiously obserued by any of your parish, and what be their names that so doe obserue the same? and whether there be any ringing or tolling of Belles to call the people together vsed in any of those dayes, more or otherwise, than commonly is vsed vpon other dayes that be kept as workedayes?

9 Whether, when any man or woman is in passing out of this life, the Bell be tolled, to mooue the people to pray for the sicke person, especially in all places, where the sicke person dwelleth neere vnto the Church? and whether after the time of his or her passing out of this world, there be any more ringing but one short peale before the burial, & another short peale after ꝑ burial, without any other superfluous or superstiticious ringing? And whe-

ther on all Saintes day after Euening prayer, there be any ringing at all, or any other superflicious ceremonie vsed, tending to the maintenance of Popish purgatorie, or of prayer for the dead, and who they be that vse the same? And whether there be any ringing or knolling of belles on Sundayes or holydayes, betweene morning prayer and the Letanie, or in any time of the common prayer, reading of the Homilies, or of preaching, except one bell in conuenient time to be rung or tolled before the Sermon, or any other ringing vsed vpon Saints eeues or festiuall dayes, saiuing to common prayer, and that without excesse, and who doeth ring or knoll otherwise?

10 Whether your Person or Vicar, haue preached, or cause to be duely preached in your Church, his quarterly or monethly Sermons, as by the Queenes Iniunctions he is bound, & what be the names of such as haue preached for him? and whether hee hath admitted any man to preach, not hauing sufficient licence, or hath inhibited or letted any from preaching, hauing sufficient licence?

11 Whether any person or persons, not being ordred at the least for a Deacon, or licenced by the ordinarie, doe say common prayer openly in your Church or Chappell, or any not being at the least a Deacon, doe solemnize matrimonie, or administer the Sacrament of Baptisme, or deliuer vnto the Communicants the Lords Cup, at the celebration of the holy Communion, and what he, or they be, that so doe? And whether the Person, Vicar, or Fermer of your benefice, doe cause, or suffer any Curate or Minister to serue your Church, before he be examined and admitted by the Ordinarie, or his Deputie in writing, and do shewe his licence to the Churchwardens? and whether any Curate doe serue two Cures at one time, without the speciall licence of the Ordinarie, or his Deputie in that behalfe, in writing first had?

12 Whether your Person, Vicar, or Curate, do euery Sunday when there is no sermon, reade distinctly & plainly some part of the Homilies prescribed & set forth by the Queenes authoritie to be read, and euery holyday, when there is no sermon, immediately after the Gospell, openly, plainly, and distinctly recite to his

parishioners

parishioners, the Lordes prayer, the Articles of the fayth, and the ten Commandementes in English? and whether any Minister not admitted by the Ordinarie, or by other lawful authoritie, doe expounde any Scripture, or matter of doctrine, by the way of exhortation, or otherwise, and thereby omit and leaue of the reading of the Homilies?

13 Whether your Person, Vicar, or Curate do euery Sunday and holiday openly in the Church, call for, heare, and instruct all the Children, Apprentices, and seruantes of both sexes, that be of conuenient age within your parish, or at the least so many of them by course, as the time will serue, and as he may well heare and instruct for halfe an houre at the least, before or at the euening praier, in the ten Commandements, the Articles of the beliefe, & the Lordes prayer, and diligently examine and teach them the Catechisme, as it is nowe allowed, and set forth? And whether for that purpose, he doth take the names of them al, and by course cal certaine of them by name euery Sunday and holiday, to come to the teaching of the same Catechisme?

14 Whether all fathers and mothers, masters, and dames of your parish, cause their children, seruants, and apprentices, both mankinde and womankinde being aboue seuen yeres of age, and vnder twentie, which haue not learned the Catechisme, to come to the Church on Sundayes and holidayes, at the times appoynted, or at the least such and so many of them, as your Minister shal appoint, and there diligently and obediently to heare and to be ordered by the Minister, vntill such time as they haue learned the same Catechisme, and what be the names of those that doe not cause their children, seruantes, and apprentices, so to come to the Church, to be instructed and examined, and how many of the said children, seruants, and apprentices be in your parish, which being aboue seuen yeeres olde, and vnder twentie yeeres of age, can not say by heart the saide Catechisme, and what be their names and age, and with whom they dwell?

15 Whether your Person, Vicar, Curate, or other Minister in your Church or Chappell, hath admitted to the receiuing of the holy Communion, any open and notorious fornicatour, adulte-

ter, or euill liuer, by whom the congregation is offended, without due penance first done, to the satisfaction of the congregation, or any malicious person ỳ is notoriously knowne to be out of charitie, or that hath done any open wrong to his neighbour by worde or deede, without due reconciliation first made to the partie that is wronged?

16 Whether your Person, Vicar, Curate, or Minister, hath admitted to the holy Communion any of his Parishe, being aboue twentie yeres of age, either mankinde or womankinde, that cannot say by heart the tenne Commaundements, the Articles of the faith, and the Lords praier in English, and what be the names of such as can not say the same, or being aboue fourteene yeeres, and vnder twentie yeeres of age, that cannot say the Catechisme, allowed and set forth in the sayd booke of Common prayer? And whether he marry any persons which were single before that cãnot say the Catechisme? And whether he vseth to examine his parishioners at conuenient times before he administer vnto them, & namely before Easter yeerely, to the intent he may knowe, whether they can say by heart the same, which is required in this behalfe, or no?

17 Whether your Priests and Ministers be peacemakers, and no brawlers, or sowers of discorde, and exhorte their parishioners to obedience towardes their Prince, and all other, that be in authoritie, and to charitie & mutuall loue among themselues? whether they be diligent in visiting the sick, and comforting them, and do moue them earnestly, especially when they make their Testaments, to consider the necessitie of the poore, and to giue to their boxe or chest their charitable deuotion and almose?

18 Whether they neglect the studie of the holie Scriptures and of the worde of God? and whether such of them as be vnder the degree of a Master of Arte, haue of their own, at the least the newe Testament both in English and Latine? and whether they do euery day with good aduisement conferre one Chapter of the Latine and English together at the least? And whether they haue giuen due account thereof, and to whome?

19 Whether any of your persons, vicars, curates, or ministers

sters be fauourers of the Romishe or forreyne power, letters of true religion, preachers of corrupt and Popishe doctrine, or mainteiners of sectaries, or do set forth and extoll vaine and superstitious religion, or be maintainers of the vnlearned people in ignorance and errour, encouraging or mouing them rather to pray in an vnknowne tongue, then in English, or to put their trust in a certain number of praiers, as in saying ouer a number of beades, Ladie Psalters, or other like?

20 Whether any doe preach, declare, or speake any thing in derogation of the booke of common prayer, which is set forth by the lawes of this Realme, disprayling the same, or any thing therein contayned?

21 Whether your Person, Vicar, or Curate, hath or doth maintaine any doctrine contrary or repugnant to any of the Articles agreed vpon by the Clergie in the Conuocation holdē at London *Anno domini.* 1562. for the auoyding of diuersities of opinions, & for establishmēt of consent touching true religion, set forth by the Queenes authoritie? and whether any hauing bin admitted to his benefice since the thirtenth yere of the Queenes reigne, hath not within two monethes after his induction, publickly read the saide Articles in your Church in the time of Common prayer there, with declaration of his vnfained assent thereunto?

22 Whether your person, vicar, curate, minister, or reader, doe church any vnmarried woman, which hath bene gotten with childe out of lawfull mariage, & say for her the forme of thanksgiuing of women after childbirth, except such an vnmaried woman haue either before her childbirth, done due penance for her faulte to the satisfaction of the congregation, or at her comming to give thankes, do openly acknowledge her fault before the congregation, at ꝑ appoyntment of the Minister, according to order prescribed to the sayde Minister, by the Ordinarie or his Deputie, the same churching to be had alwayes on some Sunday or holyday, and vpon none other day?

23 Whether any of your Persons, Vicars, Curates, or Ministers, or any other Priest, or any lay man or woman, doe wilfully maintaine, or defende any heresies, false opinions, or popishe er-

rors, contrarie to the lawes of almightie God, and true doctrine, by publike authoritie in this realme nowe set forth, and what bee their names? And whether any keepe any secrete conuenticles, preachings, lectures, or readings contrary to the lawe? and what be their names?

24 Whether there be any in your parishe that openly or priuately saye Masse, or heare Masse, or any other kinde of seruice or prayer, then is set forth by the lawes of this Realme?

25 Whether any popish Priests, eyther going as Priestes, or disguised in other apparell, or altering their names for any cause, or any other, or runnagate persons, misliikers, or deprauers of true religion, that doe not minister or frequent common prayer nowe vsed, nor communicate at times appointed by the Law, do resort secretly or openly into your parishe, and to whom, and of whom be they receyued, harbored, and relieued, and what be their names and surnames, or by what names are they called?

26 Whether your Persons and Vicars, be resident and dwell continually vppon their benefices, dooing their dueties in preaching, reading, and ministring the Sacramentes? and whether they keepe Hospitalitie, according as their liuings will extende? And whether their houses and Chauncelles be wel repayred and vpholden?

27 Whether they or any of them haue mo benefices then one, how many, and in what countreyes they be, and what be ý names thereof?

28 Whether they, when they be absent from their benefices, do leaue their cures to a rude and vnlearned person, and not to an honest, and wel learned expert Curate, which can and will teach the people wholesome doctrine? & whether in their absence they doe procure learned men to preach in their Churches & cures, at least one sermon euery quarter of a yeere?

29 Whether such persons and vicars as bee not resident, neyther keepe hospitalitie, doe relieue their poore parishioners, and what giue they yeerely to them? And if they bee not resident, and may dispende yerely twentie poundes or aboue, either in this diocesse, or elsewhere: whether do they distribute euery yere among

their

their poore parishioners, at the least the fortieth part of the fruites of their benefices, where they be not resident?

30 Whether your Persons, Vicars, Curates, and Ministers, keepe wel their registers of all Weddings, Buryings, and Christenings within your parish, and doe present a copie of them once euery yeere, by Indenture to the Ordinarie, or his officers? and whether they reade the Queenes Maiesties Iniunctions euery quarter of a yeere once, or no?

31 Whether they, or any of them, keepe any suspected women in their houses, or be incontinent persons, giuen to drunkennesse, ydlenesse, or bee haunters of Tauernes, Alehouses, or suspected places: or be hunters, haukers, dicers, carders, tablers, swearers, or otherwise suspected of any notorious crime, or giue any euill example of life? and whether they (as they ought to doe) occupie themselues in the reading, or hearing of some part of the holye Scripture, or other good Author, or in some other godly or laudable exercise, meete for their vocation?

32 Whether they, or any of them, doe keepe, or suffer to bee kept in their personage or vicarage houses, any alehouses, tipling houses, or tauernes, or doe sell Ale, Beere, Wine, or any victual?

33 Whether your Persons or Vicars haue bought their benefices, or come to them by Simonie, fraude, or deceyte, or by any colourable pact, or other vnlawfull meane whatsoeuer, or be vehemently suspected or defamed thereof? And whether they keepe in their owne handes, or haue dimised, and let to ferme their personages, and vicarages, or their glebe lande, or tythes, or any part thereof? and whether any such lease bee made for the performance of any Simonicall pact, made directly or indirectly, betweene the Incumbent and the Patrone, or betweene the Incumbent and any other person, for the presenting of the same Incumbent to that benefice?

34 Whether any Minister or Priest presented to any benefice in this diocesse hath conuenanted, promised or practised to or with the Patrone thereof, or any other person or persons that had the aduousion or gift of the same benefice, or with any other person or persons on his or their behalfe, to giue to him or his friende, any

 summe

summe of redy money, for presenting him to the same, or haue offered by promise or bonde any lease, eyther of the whole benefice, limiting the rent farre vnder ye iust value, or of the mansion house, Glebe lands, or any portion of the tythes, and fruites of the same benefice, receiuing litle or nothing therefore, or suffering the patrone or any other person that presented him, to haue his owne tythes within the benefice free vnto himselfe, or else haue graunted some yeerely pension or other yeerely commoditie, to him, his childe, seruant, or friende for preferring him to the same benefice, or otherwise haue suffered him to make a gayne by any colour, deceyte, or Simoniacall pact in bestowing the said benefice?

35 Whether the Church of your parish be now vacant or destitute of an Incumbent, or no, and if it be, how long it hath bene so, and who is the Patrone? and whether he suffereth the benefice to lye vacant, and occupieth the glebe lande, and taketh the tythes and other fruites to himselfe, during the time of the vacation: or who else occupieth and taketh the same?

36 Whether there bee any lay or temporall man, not being within orders, or any childe that hath, or enioyeth any benefice or spirituall promotion?

37 Whether any Priest or Minister bee come into this Diocese, out of any other Diocese, to serue any cure here, without letters testimoniall of the Ordinarie, from whence he came, vnder his autenticke seale and hand, to testifie the cause of his departing from thence, and of his behauiour there?

38 Whether for the retaining of the perambulation of the circuite of your parishe, the person, vicar, or curate, churchwardens and certaine of the substantiall men of the parish, in the dayes of the Rogations, commonly called the gang dayes, walke the accustomed boundes of your parish, and whether in the same perambulation and going about, the Curate do vse any other rite or ceremonie, then to say or sing in English, the two Psalmes beginning Benedic anima mea domino, that is to saye, the Ciii. Psalme, and the Ciiii. Psalme, and such sentences of Scripture, as be appointed by the Queenes Maiesties Iniunctions, with the Letanie, and Suffrages following the same, and reading one

Homilie

Homilie already deuised and set forth for that purpose, without wearing any surplesses, carying of banners, or handbelles, or staying at Crosses, or any such like popish ceremonies?

39 Whether the Parish clarke be appointed according to the auncient custome of the parish? and whether he bee not obedient to the Person, Vicar, or Curate, especially in the time of celebration of diuine seruice, or of the Sacraments, or in any preparation thereunto? And whether he be able and readie to reade ye first Lesson, the Epistle, and the Psalmes, with answere to the Suffrages as is vsed? and whether he keepe not the bookes, and ornaments of the Church fayre and cleane, and cause the Church and Quere, the Communion Table, the Pulpit and the Font to be made decent and cleane, against seruice time, the Communion, Sermon, and Baptisme?

40 Whether there be any man or woman in your Parish that resorteth to any popish priest for shrift or auricular confession, or any that within three yeeres nowe last past, hath bene reconciled vnto the Pope, or to the Church of Rome, or any that is reputed or suspected so to be? and whether there be any that refuse to come to the Church to heare diuine seruice, or to communicate according to the order now established by publicke authoritie, and what be their names?

41 Whether there be any person or persons, ecclesiasticall or temporall within your Parish, or elsewhere, within this Diocese, that of late haue retayned, or kept in their custodie, or that reade, sell, vtter, disperse, carie, or deliuer to others any English bookes, set forth of late yeeres at Louaine, or in any other place beyond ye seas, by Harding, Dorman, Allen, Saunders, Stapleton, Marshall, Bristow, or any of them, or by any other English papist, eyther against the Queenes Maiesties supremacie in matters ecclesiasticall, or against true religion, & catholicke doctrine now receiued, and established by common authoritie within this Realme, and what their names and surnames are?

42 Whether there be any in your parishe, that vseth to praye in English, or in Latine vpon Beades, or other such like thing, or vpon any superstitious popish primer, or other like booke, and

what

what be their names?

43 Whether the people of your parish, especially householders, hauing no lawfull excuse to bee absent, doe faithfully and diligently endeuour themselues, to resort with their children, and seruantes, to their parish Church or Chappel, on the holy dayes, and chiefly vpon the Sundayes to Morning & Euening prayer, and vpon reasonable let thereof to some vsuall place, where common prayer is vsed, and then and there abide orderly and soberly, during the time of common prayer, Homilies, Sermons, and other seruice of God there vsed, reuerently and deuoutly giuing themselues to the hearing thereof, and occupying themselues at times conuenient in priuate prayer? and who they be that eyther negligently or wilfully absent themselues, or come very late to the Church vpon the Sundayes especially, or that walke, talke, or otherwise vnreuerently behaue themselues in the Church, or vse any gaming or pastime abroade, or in any house, or sit in the Streetes, or Churchyarde, or in any Tauerne or Alehouse, vpon the Sunday, or other holyday, in the time of common prayer, Sermons, or reading of the Homilies, eyther before noone, or after noone?

44 Whether the forfeiture of twelue pence, for euery such offence, appointed by a statute made in ye first yeere of the Queenes Maiesties reigne, be leuied and taken according to the same statute by the Churchwardens, of euery person that so offendeth, and by them be put to ye vse of the poore of the parish, & if it be not, by whose default it is not leuied. And what particular summes of money haue bene forfeyted that way, and by whom since the feast of Easter in the yeere of our Lorde 1575. vntill the day of giuing vp the presentment concerning these Articles. And so from time to time, as the said Churchwardens and Swornemen shalbe appointed to present in this behalfe, and how much of such forfeitures haue bene deliuered to the vse of the poore of the parishe, and to whom the same hath bene deliuered?

45 Whether ye knowe any, that in the time of the reading of the Letanie, or of any other part of the common prayer, or in the time of the Sermon, or of reading the Homilies, or any part of the

the Scriptures to the parishioners, any person haue departed out of the Church without iust & necessarie cause, or that disturbeth the Minister, or preacher any maner of wayes in the time of diuine seruice or sermon? and whether any in contempt of their parish Church or Minister, doe resort to any other Church or no?

46 Whether there be any Inkeepers, Alewiues, Victaylers, or Tiplers, that suffer, or doe admit any person or persons in their houses, to eate, drinke, or play at Cardes, Tables, or such lyke games in the time of common prayer or sermon, on the sundaies or holidayes? and whether there be any shoppes set open on sundayes or holidayes, or any Butchers or others, that cõmonly vse to sell meate, or other things, in the time of common praier, preaching, or reading of the Homilies? and whether in any Fayres or common Markets falling vpon the sunday, there be any shewing of any wares before the Morning prayer be done? and whether any Markets or selling of any wares bee vsed or suffered in any churchyardes?

47 Whether for the putting of the Churchwardens and Swornemen the better in remembrance of their duetie in obseruing and noting such as offend, in not comming to diuine seruice, your Minister or reader do openly euery Sunday, after hee haue read the second Lesson at morning and euening prayer, monish and warne the Churchwardens and swornemen to looke to their charge in this behalfe, and to obserue who contrarie to the sayde Statute offend in absenting themselues negligently, or wilfully from their parish Church or Chappell, or vnreuerently (as is aforesayde) vse themselues in the time of diuine seruice?

48 Whether the Churchwardens of the last yeere haue giuen to the parishe a iust account of the Church goods and rentes that were committed to their charge, according vnto the custome that hath bene aforetime vsed, and what Church goods they or any other haue solde, and to whom? and whether to the profite of your Church or no? and what hath bene done with the money thereof comming?

49 Whether the Churchwardens and sworne men of the last yere, haue of any priuate corrupt affection concealed any crime, or

other disorder in their time done in your parish, and haue not presented the same to the Bishop, Chancelour, Archdeacon, Commissary, or such other as had authoritie to reforme the same? and whether they or any of them, at any such time as they should haue bene at diuine seruice on sundayes or holidayes, and should there haue obserued others that were absent, haue bin away themselues at home, or in some tauerne or Alehouse, or els about some worldly businesse, or at Bowles, Cardes, Tables, or other gaming, without regard of their office and duetie in that behalfe?

50 Whether any man hath pulled downe or discouered any Church, Chauncell, or Chappell, or any part of any of them, any church porche, Vestrie, or Steeple, almosehouse, or such like, or haue plucked downe ye Belles, or haue felled or spoiled any wood or timber in any churchyarde?

51 Whether your Hospitals, Spittles, and Almosehouses be well and godly vsed according to the foundation and auncient ordinances of the same? whether there be any other placed in them, then poore impotent & needie persons, that haue not wherewith, or wherebyto liue?

52 Whether any of your parish being of conuenient age, haue not receiued the holy communion thrise this last yere at the least, and namely at Easter last or thereabouts for once, and what their names are? or receyuing, haue not signified the same before to your person, vicar, or curate, that he might conueniently examine them, or that haue refused to come to him to be examined?

53 Whether there be any in your parish that hath or doeth offende contrary to the statute made in the xxxvii. yere of the reigne of King Henrie the eyght for reformation of vsurie, & reuiued by an Act made in the xiii. yeere of the reigne of the Queenes Maiestie, what bee the names of such offenders, & what is the maner of their vsurie?

54 Whether there bee any in your parish, that minister the goods of those that be dead, without lawful authority, or any that suppresse the last will of the dead, or any executors, that haue not fulfilled their testators will, specially in paying of Legacies giuē to the Church, or to other good and godly vses, as to the reliefe of

pouertie,

pouertie, to Orphanes, poore schollers, poore maydes marri-
ages, high wayes, schooles, and such like?

55 Whether there be any, which of late haue bequeathed in their testaments, any Iewels, plate, ornaments, cattel, or graine, or other moueable stockes, annuities, or summes of money for the erection or finding of any obites, diriges, trentales, torches, lights, tapers, lampes, or any such like vse now by lawe forbidden, which are not payd out of any lands, and whereunto the Queenes Maiestie is not entytled by any Act of Parliament, and if there be any such Legacie or appointment, what is the names of such testators, and of the executors of their testaments, what is the quantitie and qualitie of the gift, and to what godly and lawfull vse is the same conuerted and employed?

56 Whether there be any money or stocke appertayning to your parish Church or chappell, or to the poore of your parish, in any mans hands that refuseth or deferreth to pay the same, or that vseth fraude, deceit or delay to make any accompt in the presence of the honest of the parish for the same? and whether any such stocke be decayed, by whose negligence, and in whose hands? and whether the store of the poore mens bore be openly and indifferently giuen where neede is, without partiall affection?

57 Whether the schoolemasters which teach within your parish, either openly, or priuately in any Noble or Gentlemans house, or in any other place there, be of good and syncere religion and conuersation, and be diligent in teaching and bringing vp of youth? whether they be examined, allowed, and licenced by the ordinarie or his officer in that behalfe? whether they teach ye Grammer set forth by King Henrie the eight of Noble memorie, and none other? whether they teach any thing contrarie to the order of religion nowe established by publicke authoritie? and whether they teach not their schollers the Catechisme in Latine lately set forth, and such sentences of Scripture as shalbe most expedient and meete to moue them to the loue and due reuerence of Gods true religion, now truely set forth by the Queenes Maiesties authoritie, and to induce them to all godlynesse and honest conuersation, and what be the names and surnames of all such schoolema-

ters and teachers of youth within your parish, as well of such as teach publikely, as those that teach in the houses of Noble men, Gentlemen, or other priuate men?

58 Whether there bee anye among you that vse Sorcerie or Witchcraft, or that be suspected of the same, and whether any vse any charmes or vnlawfull prayers, or inuocations in Latine, or otherwise, and namely Midwiues in the time of womens trauell of childe? and whether any doe resort to any such for helpe or counsell, and what be their names?

59 Whether there be among you any blasphemers of ỳ name of God, great or often swearers, adulterers, fornicators, incestuous persons, Bawdes or receiuers of naughtie and incontinent persons, or harborers of women with childe which be vnmaried, conueying or suffering them to goe away before they doe any penance, or make satisfaction to the congregation, or any that be vehemently suspected of such faults, or that be not of good name & fame touching such crimes and faults, any drunkards, or ribalds, or any that be malicious, contentious, or vncharitable persons, common slaunderers of their neighbors, railers, scolders, or sowers of discord betweene neyghbours?

60 Whether there be any in these parts, that haue maried within the degrees of affinitie or consanguinitie, by the lawes of God forbydden, so set out for an admonition, in a table now appointed to be affyxed in euery parish church within this Dioces, or any that being diuorced or separated for the same, do yet notwithstanding cohabite and keepe company still together, or any that being maried without those degrees, haue vnlawfully forsaken their wiues or husbands, and married others. Any man that hath two wiues, or any woman that hath two husbands, any that being diuorced or separated a sunder, haue married againe. Any married, that haue made precontracts. Any that haue made priuie or secret contracts. Any that haue married or contracted themselues without the consent of their parents, tutors, or gouernours. Any that haue married without banes thrise solemnely asked. Any couples married, that liue not together, but slaunderously liue apart. Any that haue married out of the parish Church where they ought to

haue

haue solemnized their marriage?

61 Whether the Minister and Churchwardens haue suffered any lordes of Misserule, or Summer Lordes or Ladyes, or any disguised persons, or others in Christmas, or at Maygames, or any Morrice dauncers, or at any other times, to come vnreuerently into the Church or Churchyarde, and there to daunce, or play any vnseemely partes, with scoffes, ieastes, wanton gestures, or ribalde talke, namely in the time of common prayer. And what they be that commit such disorder, or accompanie or maintaine them?

62 Whether the Archdeacon, Chauncelour, Commissarie, Officiall, or any other vsing Ecclesiasticall iurisdiction in this Dioces, their Registrares, or Arctuaries, Apparitors, or Summoners, haue at any time wincked at and suffered any adulteries, fornications, incests, or other faultes and offences, to passe & remaine vnpunished, and vncorrected, for money, rewardes, bribes, pleasure, friendship, or any other partiall or affectionate respect, or any of them haue bene burdensome to any in this Dioces, by exacting or taking excessiue fees, excessiue procurations, any rewardes, or commodities, by the way of promotion, gift, contribution, helpe, redemption of penance, omission of quarter Sermons, obtayning of any benefices, or office, or any other like wayes or meanes?

63 How many Adulteries, Incests, and Fornications, are notoriously knowne to haue bene committed in your parish, since Easter 1579. Howe many offendours in any such faults haue bene put to open penance, and openly corrected, and howe many haue bene winked at, and borne withall, or haue fined and payed money to the Archdeacon, Chauncelour, Commissarie, Official, or their deputies, or to the Deanes, Registrares, or Summers, or any of them, for to escape open punishment, & correction: and what their names and surnames be?

64 Whether the Deanes Rurals, and Summers, or any of them doe pay any annual rent, fee, or pension for their offices, and what they pay, and to whom?

65 Generally whether there bee among you, any notorious

euill liuers, or any suspected of any notorious sinne, fault, or crime, to the offence of Christian people committed, any that stubburnly refuse to conforme themselues to vnitie and godly religion, now established by publike authoritie, or any that bruteth abroade rumors of the alteration of the same, or otherwise that disturbeth good orders, and the quietnes of Christs Church, and the christian congregation?

The tenor of the othe, ministred to the Churchwardens and swornemen.

YE shall sweare by Almightie God, that ye shall diligently consider all and euery the Articles giuen to you in charge, and make a true answere vnto the same in writing, presenting all and euery such person and persons, dwelling within your Parish, as haue committed any offence or fault, or made any default, mentioned in any of the same Articles, or which are vehemētly suspected or defamed of any such offence, fault or default, wherein ye shall not present any person or persons, of any euill will, malice, or hatred, contrary to the trueth, nor shall for loue, fauour, meede, dreade, or any corrupt affection, spare to present any that be offendours, suspected or defamed in any of these cases, but shall doe vprightly, as men hauing the feare of God before your eyes, and desirous to maintaine vertue, and suppresse vice. So God helpe you.

UMI